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Subject: The Spread of Christian Manhood in  
America.

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## SERMONS

PREACHED BY

### HENRY WARD BEECHER.



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# THE SPREAD OF CHRISTIAN MANHOOD IN AMERICA.

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"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."—1 Cor. i. 18.

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If one considers that sense of elevation, that feeling of superiority, that pride, which goes with conscious development, with refinement, literary, artistic and political; if one might stand, as Paul stood, in the midst of Athens, and look around upon the temples, and altars, and exquisite statues, and the most wonderful pictorial efforts of all artists; or facing westward, beholding the march and power of the Roman empire, and seeing the majesty and glory which there were in these things to the eyes of men; if he considered that the world was dazzled by the philosophy and art of Greece, and by the political power of Rome, then he could understand something of the difficulties under which Paul labored. The only thing which he had to go out into the world with, was the story of of a crucified culprit; who was a Jew—a detestable creature in the eyes of the then civilized world; who, being a Jew, was rejected by his own people, and convicted of an infamous crime—or whose crime, whatever it was, had affixed to it the most infamous of punishments; who died upon the cross between thieves; and whose disciples were a poor beggarly band, who said that after his death he came to life again. That was all this disciple had with which to oppose the schools of Plato, Aristotle and Epicurus—all the Greek and Roman schools. The philosophy of the age, the literature of the globe, the pomp of courts, the strength of stalwart arms, the development of civilization into its various forms—these he confronted; for they were in the possession of a different religion, they were under the control of a different spirit from that which he represented. And he said, very truly, "The preaching of the *cross* is to them that perish, foolishness." He always picked out the most

odious feature. He put emphasis on the word *crucified*. "We preach Christ crucified." He wanted to make prominent the fact that he preached One who had been ignominiously, shamefully executed on the cross. He said, substantially, "All I have to preach, is the cross, and Him that was crucified thereon; and that is foolishness to them that perish, though to us who are saved it is the power of God." Thus, also, he declared that it was by the "foolishness of preaching" that God saved men.

All through this analysis, in the first and second chapters of 1st Corinthians, Paul brings out the truth that in the preaching of this nondescript Personage, in the preaching of One who was a criminal in the eyes of the world, in the preaching of One who, so far from flaming in the imaginary glory and pomp of divinity, such as other religions represented as belonging to their Jupiters, he preached One who was broken down by human infirmity and sorrow, and who went out of life through the most ignominious gate. And he says that his preaching develops a secret power which is more than a match for every other kind of power in the world—more than a match for poetry, and more than a match for art. He declares that the preaching of this ignominious cross, and the Sufferer who died on it, are more mighty than any literature or than any philosophy—for that is what he means by the term *wisdom*. He insists that the whole visible organization of society is not to be compared to it for power. And he is not ashamed, he says elsewhere, to preach it at Rome, the very center of material power, because it develops a moral power—the real interior disposition and feelings of the true God.

The gods of the heathen, though they had some elements of truth in them, represented the basilar side of human nature. They were largely creatures of passions and physical forces like those of men.

In the fullness of time there came gradually more and more into demonstration, and into the faith of men, the view of a paternal God; and at last there came a manifestation of God in Christ Jesus. He represented the divine paternity. He took upon himself the suffering of the world, in order to save the world from suffering. He chose to suffer for the sake of communicating happiness to men. "He was made unto men," it is said in Ephesians, "Wisdom, Righteousness, Sanctification, Redemption." That is, all these glorious results or qualities flow from the moral nature of this unfolded God, as one who sits, not supremely perfect and quiescent, not Chief as being the one toward whom all the good things of the universe flow triumphantly, but as being the great Laborer, the universal



Sufferer, the everlasting Redeemptor of a world which, beginning at the lowest point, was struggling through pain and toil upward toward immortality and blessedness, God himself being the everlasting Father, the everlasting Teacher, the everlasting Nurse, bearing men's sins, and carrying their sorrow, in the great work of opening up the race from its lowest seminal point to its highest and most perfect development.

Therefore, to preach at that time, a crucified Saviour to a Roman or a Greek, was to preach an offense; but to those who were called, it was the power of God. That is, as soon as men's minds were really open to this new conception of God, not as a tyrannical God, not as a God of materialism, not as a God of exterior pomp and circumstance, but as a God of wonderful tenderness, and patience, and love, and capacity for suffering, and willingness to suffer, bearing the groaning world in his bosom as a mother bears a sick child in her arms, curing it by her warmth, and as a God pouring out his life into the world to quicken and ennoble it—as soon as that idea of God should become patent and universal, it would be a power against which no other power could stand for a moment. It has been so. It is so to-day. There is no power like that of the true interior unfolding of the character of God.

The whole of Paul's preaching, as he shows it here, had three elements in it. He assumes universal human sinfulness. That needs no proof. It never needed any proof. It needs it as little now as it did then. That was the first element. The second was divine love, suffering love, sacrificing love, and self-sacrificing love. Then there was immortality. I think that these are the three fundamental elements in the Gospel—universal human sinfulness, universal recovering love, and the universal immortality of men. This gives the horizon; this gives the atmosphere; this gives the great motive and efficient power; this gives the subject on which the atmosphere and the power work. Man sinful; immortality his destiny; God, the Redeemer, working out his salvation. It is a sublime drama. It is very vulgar in its details as we see it in practical life unless we are enlightened by the Gospel; but looked at understandingly, it is most sublime. Long before Science knew enough to tell about the race, the Gospel had made important disclosures concerning it, and the manifestation of God in Christ Jesus had adapted itself to the then unknown state of facts.

Christianity, therefore, is fundamental. It takes human nature at its true condition. It teaches the possibilities of development and regeneration. The great original point in Christianity is the

effectiveness with which it delivers men from evils. Habits can be broken up by it. It has power to reconstruct a man's character. A new life may be unfolded through its instrumentality, out of the histories of a very bad life. All other Religions are very poor and vapid in that direction. It teaches divine mercy, not as an alternative, not as an occasional thing, but as the very leaven of time; as the genius of the universe; as the working force of divine government. It makes the end and aim of the Gospel to be the bringing out of the race a perfect manhood. Reading the Bible would not hurt folks that live in the pulpit; so I will read a word or two on this subject:

"He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers."

He gave all sorts of apparatus to the whole Church. What did he do it for? Why,

"For the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ: till we all come in the unity of faith, and of a knowledge of the Son of God, unto a perfect man [manhood], unto the measure of the stature of the fullness of Christ."

Here is a most exquisite illumination, to dark minds, as to the end which the Gospel seeks through ages, which is the development of mankind into a more noble manhood—one which shall fill men with the qualities of the divine nature itself. "The perfecting of the saints" is the perfecting of manhood among men. Nothing can so move mankind as these interior truths of God in Christ, in the direction of human nature and immortality.

It is not possible to arouse and develop the moral and intellectual nature of man, and not, as a consequence, stimulate every organization of human society. If you bring to bear upon man the full disclosure of himself as compared with an ideal that is called *the law*; if you bring to bear upon him the terrific consequences of right and wrong in this life and the life to come; if you arch over human nature with the glowing firmament of divine mercy and love, inspiring hope, and stimulating every side of human nature—if you bring to bear upon man this invisible truth, this thought-force and heart-force, then you bring to bear upon him a power which comes from no other source whatever.

Now I say that it is impossible that you should develop men to any considerable degree by this invisible truth, by this thought-force and heart-force of the universe, without affecting all their conditions external to themselves. For it is the nature of man's thought and feeling to incarnate itself. When you have a glowing thought, and you try to put it on paper, there is the incarnation,



the outward and physical form which you give to an inward part of your life.

When the artist has rising before him some conception of ideal beauty, and he puts it on canvas, there is the incarnation of his thought. When it is a machine that a man thinks of or invents, to facilitate human industry, that machine is a part of the man. It is an incarnation of his thought. Houses, warehouses, plows, harrows, ships, fabrics, pictures, statues, all things that go to make material life to-day, are but the outpourings of human thought solidified into matter. Man is pouring himself out into incarnate forms. Anything that develops in a man universal activity, fruitfulness, pungency of thought, versatility of taste, aspiration and nobleness, will not stop in that man: it will flash out of him into his surroundings. So that the moment you bring to bear upon mankind, with any considerable degree of generality, this vast interior moral stimulating influence, society outside begins to feel it. For the man, being waked up in parts, seeks to embody himself. If you wake up conscience in men, they instantly begin to correct faults and patch up laws. If you wake up the power of imagination in men, vulgarities flee from the household, and rudenesses betake themselves to bestial quarters. If you fill the souls of men with a loftier conception or a higher purpose, it at once repeats itself in new organizations, such as etiquette, manners and customs in human society. The fountain of these things is in the man himself, and he is kindled and refined and purified by the letting down upon him of the vivific influence of the heart of God, which is the source of life, and the promoter of it in all who live. If you wake up the divine fervor in a man, and bring him to a consciousness of his own power, the feeling repeats itself, and reappears in business, in laws, in institutions, in industries. The world is a reproduction of the inward states of a man.

To render the whole man vital, therefore, is to bring out his creative energy in every direction; and society is the incarnation of the thoughts and feelings and aspirations of men's souls.

Hence, he who carries to nations a true and vital Gospel, carries to them seed-forms of a universal civilization. Sometimes men have said, "If you would expend your missionary forces in teaching men a better agriculture and a better industry in shops and on ships, you would then, from that side, work up a condition on which religion could be engrafted." But what is the office of religion? What do we want when we go among men? We want to stimulate the inward life and nature of men. Then that inward stimulation will develop itself into forms of industry and civiliza-

tion. We want a motive-power first. I do not say that there cannot be auxiliary elements: there are (of that I shall treat more at length in moment); but the primary force, the grand cause of causes, is that vitality which comes from the brooding and the living of the Spirit of God in the human soul.

True religion, then, will take into consideration every human good. I do not say that all preaching produces all civilization; I do not say that all the forms which Christianity has assumed have given truth to this declaration; but I do say that the essential, intrinsic idea of Christianity is the vitalization of the human soul by the power of God's life and soul. I do say that this is the mother-head of all civilization, and that out of it will flow every conceivable excellence.

So Christianity is not simply a technical system; it is not simply a creed; it is not simply a polity; and yet, you must not suppose that I am railing at systems or creeds or polities. They are auxiliaries, but not primaries. They are secondary consequences. Christianity is a life-power, first in God and then in man. When we have vitality in the body, then we have raiment, we have a table, we have the furniture of the table, and we drink, eat, and clothe ourselves to keep up that vitality.

Christianity is vitality in the soul. First, it employs, as auxiliaries, the church and ordinances; then it employs, as methods of instruction, the Book, or preaching; but the thing itself is life-giving power. It is divine in origin, but human in development. This, being central, and being made preëminent above everything else, develops civilization, and unfolds all the auxiliaries which are required for this life.

When Christianity is developed through an inordinate ecclesiasticism, it makes me think of some children that you have seen dressed—very small babies, rolled up, and rolled up, and rolled up in such a multitude of caps and ribbons and blankets, that it took half an hour to get down to the spot where you heard some faint crying! Christianity has been swathed, and bandaged, and wound up, and covered up, for the sake, it is said, of its symbols, and sealed with stamps, and signs, and signets, till it was no bigger than a cricket; while the church was bigger than a whole castle. Christianity has been smothered in its robes.

It is not a technical system. It is not a creed nor a polity, though it has a creed and a polity; its source is the same as that from which creation sprang, and from which proceed those inspirations under which the highest instinct of the soul acts.

The difference in moral result, between civilization as a substi-



tute for Christianity, and civilization as the product and auxiliary of Christianity, will appear from this statement: that a civilization which is built up from the outside, from the human side purely, materializes; while a civilization which is the outworking of spirituality, from the divine inspiration of the human soul, tends to spiritualize, and to lift men away from the physical. In one case civilization becomes the end and aim of life; but in the other it is only its fruit and product. There can be no humanity without spirituality; and there can be no spirituality without divine inspiration. No civilization acts harmlessly, beneficently, which does not spring from that higher, that loftier nature of men, which comes only from the immediate contact of the divine Spirit.

The reason, then, why Christianity should be diffused becomes apparent. It should be diffused because it carries with it everything that is valuable to the individual man; because it carries with it everything that is stimulating and inspiring to each individual in the growth which he seeks; because it carries with it that latent nature which purifies the social relations of men; because it carries with it those influences which invariably develop into all enterprise, activity, and material improvement.

In our own case, the reasons why Christianity should be diffused upon this continent and throughout this nation are of the most pressing and urgent character. We are a people dwelling under a sky and upon a soil such as have never before been known. The enterprise, the thrift, the wealth-producing power of this nation, is something almost past one's conception. In this vast domain the constructive ingenuity of men plays upon elements which for universality and for value are beyond measure.

Ah! none can know these things from hearing a sermon or reading a book. One must travel; one must take the cars and sweep all day and all night through fields every acre of which is deep, beyond the plow's touch, with fertile soil; one must cross the prairies, and cross the great river, and cross the prairies again, and the mountains, and the plains beyond these, and so on by almost continued weeks of traveling, before he can begin to have any conception of the outstretch of the three thousand miles which lie between ocean and ocean, and which is almost one vast cultivatable field. One must thread the mountains, and count their seams; one must plunge down deep into the earth, and know its depths of gold, and resources of metal; one must fly from north to south, and from east to west, and in wide circuits all round about, to form any conception of the foundation of the vast material wealth which is laid up in the building of this continent. And one must

see how all nations are sending their young men and their capital hither, to have any adequate idea of the great developments which have taken place in our land.

Thirteen years have so changed the West that during my late visit there I hardly knew my old home. Time so changes territories and states that, on returning after an absence of a few years, one scarcely recognizes them. Where I once traveled for days in forests almost without an opening, the trees are all gone, and the fields are all open. I rode from Indianapolis, when I first came here, twenty-five years ago, on the first car that ever left that capital: to-day the whole State of Indiana is threaded with railroads, as the body is with nerves. When, thirty years ago, I went through the State of Illinois, there was not one mile of railroad in that State: to-day there are more than six thousand miles of railroad in Illinois. There are only seven counties that have not railroads, while there are over a hundred counties that have them. Such are the changes which take place within the brief section of one man's life-time. The up-springing of improvements, the out-cropping of minerals, the development of resources in this country is truly wonderful. Material wealth throughout the nation is progressing with strides of which we have no conception until we see it with our own eyes—and then we will not believe it.

Now, upon this vast industry, upon this great materializing tendency, there must come a spiritualizing, refining, sanctifying influence, or we shall become a nation of mere materialists, mere matter-workers, seeking for physical thrift and for outward comfort. The immense industries, the enormous prosperities of this nation, demand that there shall be more and more potently preached, everywhere, that Gospel which has unity: not sectarian divisions; not animosities springing from philosophical problems, handled by discordant parties, that throw them back and forth at each other as so many munitions of war; but that essential spirit of religion which unites God to man, and man to his fellows, and makes him minister and master at one and the same time of all the material products of the globe, sanctifying the world, and calling it his Father's house, he being the child and the possessor. Otherwise, men are but oxen, asses, draught-horses, and other animals of burden. Men should control the earth; and in order to do this they must be in possession of that spiritualizing life which comes only through the life that is revealed by the manifestation of the Lord Jesus Christ.

The relation of Christianity to the democratic ideas which men like to boast about, and do not like to follow, requires that every



man who loves his country should aid in the promulgation of its essential spirit. *The value of all men*, without regard to race or condition, is the essential, democratic American idea. The true democratic idea is that a "man's a man for a' that," or this, or that, or anything else. The real democratic American idea is, not that every man shall be on a level with every other man, but that every man shall be what God made him, without let or hindrance; that there shall be no prejudice against him if he be high, and that no disgrace shall attach to him if he be low; that he shall have supreme possession of what he is and what he has; that he shall have liberty to use his forces in any proper direction; that whether he be born of Caucasian, or African, or Indian parents, he shall have all the rights which God gave him. That every man shall be permitted to organize and develop, in all lawful ways, the forces which have been conferred upon him from the heaven above, or from the earth beneath, with the blessing of God, and the help of laws and institutions—that is the democratic idea. All men calling themselves democrats, think they are democrats; but they are not. There is nothing in the world harder to take, unless one is born again, than democracy; for it is essentially the seeing of God in men. It is a sense of the sacredness of men without regard to nationality, or race, or color, or condition. It is an understanding of the vitality, and dignity, in every soul which is created of God, and destined to immortality. It is an appreciation of the brotherhood of every human being for which the blood of Christ was shed. It is a higher and a nobler thing than party lines or words make it to be. This nation has been formed on essentially Christian and democratic ideas. Our fathers were not perfect men (we might know that, as we are their lineal descendants), but they were men who had drank deep in the true spirit of Christianity. They hated oppression, though they did not quite know how to clear themselves of that which they hated in others. They came hither a true band of men, seeking to erect society upon a just foundation, and to give it a structure which should tend to carry out vital Christian principles. There never were more honest and faithful working men than these. Substantially, the laws and customs and institutions which they brought from the old country were Christian, as were also those which were added. And the modifications which were made in them, were made that they might conform more entirely to those exalted views of manhood which were breathed upon the world by the spirit of Christ. And these laws and customs and institutions, working out, and working out, have gone all over the land.

The conflict of the last fifty years has been a conflict between the essential spirit of justice and humanity, which was latent in American ideas, and the atrocious, contrary spirit which was latent in the political economy and in the servile industrial institutions of our now happily regenerated and disenthralled neighbors. Without this, we never could have had peace in this land.

I was railed at as an abolitionist; as a disturber. I did not do enough to deserve as much obloquy as I received. But still I was moved. Something was stirring me up. We were all instruments in an invisible Hand. There was an impelling Power greater than any of the actors knew.

When they dug for the Dry Dock in the Navy Yard, they struck a central spring; and the engineer said that it had better have some cement put on it to stop it up. They opened a hole and put in some cement; but the next morning the cement was gone, and the spring was boiling again. Then the engineer said there had better be some solid masonry to shut down the spring. So they built it in carefully with masonry. The spring waited until they got home, and then burst out again. Then they determined to drive piles down, and fix it. They did drive piles, and fix it; but the spring bubbled up again, just as if it did not care anything about engineers nor engineering. After they had spent some months in trying to stop the spring, they built a curb around it, and let it run. The fact was, that it had most of the east end of Long Island pushing it out, and no piles nor masonry nor cement could match the secret underground force by which it was impelled.

And there was nothing that could resist the spirit of freedom which came down from him who resides in the heavens. The Lord, the crucified One, who wept for the poor, and died for the sinning—his was the Spirit which was at work, like that hidden spring. And when, through all this nation, by plannings, by plottings, by political masonry, by piles driven with fraud, by the cement of iniquity, by all manner of arrangements, men were attempting to defeat the spirit of Almighty God, he broke through and scattered them. And now the stream runs freely and unobstructed. It is the river of the water of life.

Out of the bosom of Christianity, out of these few essential elements of it—not necessarily out of its dogmas, whatever their service may be—come those elements which are demanded by human conditions. The essential spirit of Christianity is the compassion of God on account of man's sinfulness and need. The revelation of the essential power of love; the revelation that this power is diffusive; the revelation that it is a medicine, and not a



merciless punishment of the universe; the revelation of a God who fills the heavens with a glory and brightness in which are truth and justice, and in which they are enforced by the vitality of divine compassion and love—such a revelation is true. The immortality of every human being, and the love and pity and compassion of God for men, is true. It is that which gives to democracy a future and a power. This is the reason why we should spread true Christianity over the continent. For, look at the vast immigration which is going on. Ship after ship, vessel after vessel, is bringing its human freight to our shores. Europe is coming over here to see us, and to stay with us; and she is welcome. There is room enough—room enough for the good and the bad. Many of them, by ventilation, will be better than they were at home. Many of them, under better laws, will be unprovoked, and will make good men. Many will fail—no spring ever came that there were not more apple blossoms than brought forth fruit; many will perish and go down; but still, let them come.

Then we have our four millions of Africans. What are you going to do with them? Are they of no value? Oh, Democrat! you think much of an Irishman with a vote; and you praise him: what now do you think of the Negro? You used to think nothing of him; but now he has a vote. Ah! that makes a difference. A man with a vote in his hand is a very different creature from a man that has no vote. Any human being who controls a vote has power. He has power, because with that vote he can compel the community to attend to his wants and listen to his opinions.

The Indian has no vote, and therefore has no such power: what are you going to do with him? In other words, what is Christianity going to do with the undeveloped races on this continent? The Lord Jesus Christ came down to save those who were lost—the poor, the mean, the criminal, the needy, the lowest. We are a Christian nation; what is our Christianity going to do? So far as we can make it our political interest we take care of the poor, the low, and the needy; but the spirit of Christ is, that love is given freely, without money, without price, and without desert. It is a spirit which leads a man to give his life for the sake of others. Where are the martyrs and heroes who sink themselves in order to lift up the degraded, according to the spirit of Christ?

“Ah, but!” men say, “we do not want the heathen on our shores. They may have some little trick of work; but then, they are heathen, and we do not want them here. They won’t be converted. You never can mingle them with our own population.”

Well, I am astonished at these Chinese myself! They have seen so many beautiful exhibitions of Christian character, that they must be very stupid not to admire it! It must be that they are bereft of natural reason, not to be fascinated with California piety, and not to fall in love with the religion of the emigrants from the East! Why, what have we not done to convert them? We have thrashed them, and kicked them; we have hung them on trees; almost every Gospel influence has been brought to bear upon them; but the fellows will not be converted! Well, it may be that some nations are outside of mercy!

Oh! what a mockery of our democratic notions, what a mockery of our own government, what a supreme mockery of the faith which we have in Jesus Christ, is the manner in which we are treating the poorer and weaker races that come among us!

Whom does the mother first take care of in the household? Is it the great, robust boy, with curls all aflame upon his shoulders? No, it is the little crippled child, faint and feeble, wan and pale, that holds out its little hands, but cannot run. She brushes all the other children aside, and rushes to her "darling," and takes it to her bosom. And it is God in the mother that makes her do it. The spirit in her is the same as that in God, only that in God is infinite. And such being the nature of God, the lowest and the neediest are those who come first to his thought and help. And are we Christians, who put the ring on the rich man's hand, and admit him to all privilege; who honor the man that lives in the fine house; who take the prosperous to our bosom; but who say to the poor, the down-trodden, the ignorant and the vulgar, "Be as the herd," and cast them into the sea, as if they were but mire and dirt?

We need the diffusion of true Christianity to equalize the conditions of men on this continent, and enable us to meet those great responsibilities which God has rolled in upon us.

We must also have the diffusion of Christianity throughout this continent on account of the rising forces which are about to enact a vast drama in our midst. We are threatened by a golden Samson without eyes. Gigantic, corporate wealth is but just beginning its career. Whether it will shake down the temple of our government and our liberties, we know not. There must be a spirit roused up in this nation to meet wealth, which is God's almoner; which is a universal bounty; which can assist Christianity; which can lay the foundations of civilization; which, like snow, if evenly diffused over the country, is good, but is evil if it is drifted, leaving some parts bare and others heaped up. The



accumulations, the consolidations of wealth in a few hands, in the hands of vast corporations, are threatening the liberty of the individual, the integrity of the State, the purity of the court, the very existence of popular legislation; and nothing but the true spirit of religion will ever enable this nation to meet its coming struggles—for we are going to have struggles.

This morning's sermon which I am preaching is leading more and more rapidly to the contribution baskets. I am attempting to argue before you the indispensable necessity of sending out a true and pure Gospel throughout the whole length and breadth of this land, for the sake of humanity; for the sake of the household; for the sake of those great developments which are so important to us; for the sake of abating those dangers which thrall us on every side.

Why should we, then, send out the home missionaries?—for it is for the home missionaries that I am pleading to-day. I know them. My life began among them. In so large a number as that which has gone forth over the continent, there will be some chaff among the wheat, there will be some poor material among the mass; but, as a body of men, I do not believe the sun ever rose on a thousand ministers more humble, more devoted, more wise, or more sacrificing than the home missionaries who have been sent to the West on the continent of America. Why should we send them out? Because the preaching of the Gospel on missionary ground in our own land goes into neighborhoods where the population has been streaming, and where, for various reasons, the Gospel will not go with them, or cannot be supported among them. In the first place, the great bulk of people who go to the wilderness to found new villages and towns and cities, go with material ends in view. They have not much heart for the work of moral evangelization. And if they had—as some have—the work which they must do is such as renders it impossible for them to keep up with the requirements of religion and civilization. When you were born, the roads were all made. In old Litchfield, when I was born, the old house was built, the barn was built, the garden was in operation, the fences were made, the bridges, such as they were, were laid down, and the whole community was organized. That part of construction was done, and all that was required was now to superinduce the schools and churches, and to support them, which required only a comparatively small outlay.

But in these new States, the roads are to be made; and the fences are to be built. (If I could have my way, there would be no fences on the continent; they are all waste; but I suppose they are

a part of political economy!) The houses are to be built; the implements are to be bought; and the men have to earn the bread by which they live. They have such a pressure of material wants that it is almost impossible for them to do anything for the promotion of education and religion. Such is their condition that to keep the body in health and strength is the prime necessity. And then come other things in their turn. The great mass of the emigrants that go West have not the power to build schoolhouses and churches, nor the power to support teachers and ministers of the Gospel.

Now, by virtue of the fact that if one member suffers, all the members suffer; and by virtue of another fact, that the older and more prosperous should take care of the younger and less favored—by virtue of these two facts the long-settled communities should extend their sympathy and bounty to the younger States of the West. We cannot afford to have the Great Valley population material, brutal. We cannot afford to have New England ignorant and degraded. We cannot afford it in the Middle States. We cannot afford it anywhere. There is not a State in this Union that we can afford to have barbarous. If Arkansas comes up and says, "Help us to build schools," it is your interest in New York to build schools in Arkansas—if you want a selfish motive. If South Carolina says, "We have been peeled, and we want aid to rebuild our educational and Christianizing institutions," you cannot in New York afford to let her beg in vain. If a man's finger have a felon on it, I do not care if it be his little finger, it will swell and ache, and he may say as much as he pleases, "Take care of yourself, little finger; I am too busy with philosophy to take care of you;" but it will make him take care of it, first or last. There is not a single State in this great nation that is not connected, by social and moral and political ligaments, to every other State. We are all joined together, not in an absolute unity, but in a unity in which one depends upon the others for its leave to go up. The prosperity of a part depends upon the prosperity of the whole.

In pleading for home missionaries, I plead for men whose shoes' latchets I am not worthy to unloose: not for men who stood in conspicuous places, and are God's heroes; not for men who reap their renown in our day; but for men who are likely to have the highest glory in heaven. I know men whose chances of glory in the other life, I had almost said, I would give my blood to have—men unknown, poor, sick, going from house to house, preaching in schoolhouses, and in the dripping woods, summer and winter spending and being spent, for those who can neither pay them nor



thank them. Through scores of years they are building foundations which one day will bear noble structures; but they will be dead and gone, and nobody will remember that they did the hard and homely, the coarse and rude work. Nobody? Yes, God and heaven will remember it!

What we need is such men, asking for nothing but leave to die in the field. Of such men we have scores and hundreds. And for myself, I feel that there can be no service more acceptable to God, more becoming to you, and more agreeable to me, than that we should stand in the midst of our abundance, and pour liberally into the treasury of that society which is preaching in all the vast outlying States, and in all the territories clear out upon the very lip of the farther ocean, the unsearchable riches of the Gospel of Jesus Christ.

While, then, in ten thousand places, to-day, they gather in twenty, fifty, a hundred men, and preach to them Christ and him crucified, shall we, in this great congregation, with our joy, with our social sympathies, with our homes that await us—shall we, in the abundance of our privileges, remember our brethren, or shall we forget them, and despise God?

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### PRAYER BEFORE THE SERMON.\*

OUR heavenly Father, we commend to thy care these dear children. We rejoice to believe that they are not beyond thy thought and sympathy. The least things are thine, and the mightiest. Thou art mightier as Father than any of us can be. It is not because we are human, and far away upon the earth, that we love our children: but because we are of God; it is because the spark of divine love is kindled in us. If thine affection glows in our souls, and lights our whole household benignly, what must be the glow of that infinite love which is in God when it is kindled in the whole household and realm of the Universe? We draw near to thee with confidence. As a million flowers will, ere long, rise up because the sun hath come, and will, day by day, look him in the face for light, and for liberty to be; so all that live, and are of the family of men, look up, day by day, unto thee, that in thy love and care they may have liberty of being.

We pray for these parents, that they may know how to bring up their children in virtue and godliness, so that they shall become men and women living in the service of God; in his fear and love; and in all truth and fidelity to their duties among men.

We beseech of thee that thou wilt look with compassion upon all the children that are gathered into the household belonging to this church. Will the Lord have compassion on them, and give strength and wisdom to

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\* Immediately following the baptism of children.

their parents and teachers, and grant that they may grow up in the nurture and admonition of the Lord. And while we clasp them in the bosom of love, while we throw the arms of affection about them, still may we feel that they are not ours absolutely, that they are of God, and that they shall go again to him, what time he shall please. And so may we love, that our love, by faith, may be transplanted, and that we may give to heaven the things which make earth the fairest. May we, without reluctance or repining, give back to God the things with which he hath most enriched us. May we live as seeing Him who is invisible. May the heavens shine clear through the opaque side of our houses, and be the inward light of our dwellings. May the faith of God in Christ Jesus enter our homes, and carry light and warmth and peace. Whether there be sorrow, or whether there be joy; whether there be defeat, or whether there be triumph, in either case, may we glory in the Lord, and give thanks unto God. We pray for thine inspiration in the household. We pray for knowledge of that life which is higher than mortal life. We pray for strength to do the things which men cannot do alone. We pray for the resting upon us of thy divine influence, by which we may advance toward true manhood in Christ Jesus, and live above the world, overcoming its temptations, and avoiding its snares. When cast down, may we be able to rise up undestroyed, and go on again.

We beseech of thee that we may have thy divine presence, not only in the household, but in all our assemblies—in our schools and classes; in the church gatherings; in the whole life of this people. May we not attempt to live by ourselves, rootless, and airless, and sunless. May we live by faith of the Son of God. May our horizon be the whole realm of immortality, and our hope the whole power of the love of God.

And so may we live, day by day, patient, laborious, expectant in hope, willing to suffer, willing to live, and willing to die. May we be in the strait which thy servant of old was in. Desiring to depart and be with Christ, which is better than life, may we be willing to live for them who dwell on earth, and need our care and services. Wilt thou be very near to all who are in thy presence this morning, and graciously administer thy presence to them according to their several necessities. For thou goest forth to every heart, and dost not regard the dwelling which it doth inhabit. Thou stoopest to the most lowly. Yea, thou abidest with the contrite and broken in heart.

Be with those who are very weak, and know their weakness, and despond, and cry out. Give them inward strength. May their souls be able, every day, to say, Give us this day our daily bread.

Be with those who are in gloom through troubles, and bereavements, and disappointments, and various overthrowings in life. We pray that, as the earthly house of this tabernacle seems perpetually to be dissolving, they may have the faith of that better house, not made with hands, eternal in the heavens. And there more and more may they dwell with secret insight, and with holy hope and expectancy. May they cast forward this hope into the other land, as an anchor, to hold them surely and steadfastly in the rockings and swayings of this world.

We pray that thou wilt grant thy blessing to all those who came up here this morning conscious of God's great goodness to them, conscious of his preserving mercy and restoring kindness, and thankful for their prosperity, for their joys at home, for their successes in their avocations, and for all that they have attained. May they now make mention in their souls of their indebtedness to thee. And wilt thou accept their thanksgivings, their offerings, and their testimony.

We pray that thou wilt be with those who, in the midst of life, are swayed hither and thither by its ten thousand currents. Hold them stead-



fast. If they have been swept out of the way, may they be brought back again, and led to pursue the things which are true and manly.

We beseech of thee that thou wilt grant that those who are bearing the burden and heat of the day may be found worthy of their calling. Bless, we pray thee, the young. Grant that they may begin life with noble aspirations, and that they may never yield them up. Grant, we pray thee, that thy servants who have generosity, and a sense of justice, and mercy, and truth, and fidelity, may not suffer themselves to be cast down into unfaith by the sights which they behold. Let not, we beseech of thee, the unworthy history of life that every day meets them teach them to-day infidelity and to-morrow conviction. May they be steadfast in faith, and hope, and belief in God and immortality. We pray that thou wilt raise up a generation of men nobler, and purer, and better to serve thee.

Bless, we pray thee, the poor; those whom all men frown upon, and all men hate, or neglect, or tread under foot in their weakness. We pray that more and more the spirit of mercy may be diffused throughout the lives of men, and that there may be more who, like Christ, shall go out to seek and save the lost.

We beseech of thee that thou wilt bless those in our midst who have consecrated their lives to this great evangelization of men. Be with all those who teach in our Bible classes and Sunday-schools, and all who are concerned in the direction of them. We pray that the Spirit of the Lord may dwell in their midst. And grant that true fellowship, and fervent friendship, and noble aspiration, and devout consecration to the work of God among men may be found in the great band of laborers. We pray that thou wilt grant that we may not envy one another; that we may have no jealousy; that we may not seek our own praise. Grant, we pray thee, that we may join our labor to that of others who are not seeking their own honor, and who are willing to work though they shall not reap the praise thereof. May we be willing to labor in humble places, and lay foundations whose superstructure we cannot see.

We pray that thou wilt grant that all thy churches may learn more and more the things which pertain to peace and may thy ministering servants have less of the spirit of this world, and more and more of benignity and of that magnanimity which belongs to the children of God. We pray that the time may come when the disciples of the Sufferer shall not be found inflicting suffering; when the disciples of Him who laid down his life to save sinners shall cease to rail and cast stones at one another, or to hold the garments of those who do. We pray for a time of peace, and gentleness, and purity, and faith, and honor, and helpfulness, and universal love. How long, O God, shall thy church be dark? When shall it shine as a city set upon a hill? Let the day come, we beseech of thee. Let the glory of it dawn even in our time, bringing over the mountains the light of the Son of man, the glory of the new heaven and the new earth which shall flame forth in righteousness.

And to thy name shall be the praise, Father, Son, and Spirit, evermore,  
*Amen.*





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